

**A THEMATIC SIGNIFICANCE OF RAJA RAO'S *KANTHAPURA* (1938)  
AND ANNABHAU SATHE'S *FAKIRA* (1959)**

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**THE VILLAGE AND VILLAGE LIFE IN THE NOVEL *KANTHAPURA***

Kanthapura is a small village in the district of Kara in Mysore South India. It is situated on the slopes of the Western Ghates which form a wall along the Malabar Coast facing the Arabian Sea. It is situated on river Himavathi, the source of which lies in a mountain close by Cardamom. Coffee and Rice are the chief crops of the region, and there are forest Teak and Jack, of Sandal and of Sal. Roads that lead to *Kanthapura* are narrow and dusty. At night can be heard the creaking of carts taking the farm produce to the sea-shore where it is shipped to the country of the white man, the English rulers of India.

*Kanthapura* is a village of about hundred houses. It is divided into a number of quarters. First there is the Brahmin quarter. In this part, some houses are quite big, like those of Postmaster Suryanarayana and Patwari Nanjundia. There are also the Kennaya house people and their house is the biggest. Waterfall Venkamma (so called because she always mourns and weeps) is jealous of her widowed sister-in-law Rangamma who lives there. There are also temple house people, and fig tree house people in the Brahmins quarter and Venkamma is also jealous of them. In this way a hint is given of the jealousies and quarrels which are such marked features of village life, as of life everywhere. Other people, who live in the Brahmin quarter, are Dore. The University graduate, who calls himself a Gandhi man. There is also a corner house of Moorthy, who has gone through life like a noble cow and who lives with his old mother, he is of the same age of Seemu the son of the old woman, Achakka who narrates the story.

Besides the Brahmin quarter, there are also the Pariah quarter, Potters' quarters, Weavers' quarters and Sudra quarter. In the Pariah quarter Beadle Timmayyas house is the most important. Another important person in the Pariah is pock marked Siddha. He is the richest man of the village.

The Potters' quarter is the smallest one. It has only five houses, Lingaya and Rammayya and Subbayya and Chandrayya owned the four big houses, and old Kamamma had a little broken house at the street where, she has spent her last days with her only son.

Walking across temple square from Potters' street, the first house we see that of Patel Range Gowda. He is one of the richest but certainly most loved and lovable elders. He often helps his fellow Sudras when they are in difficulties. The little *Kanthapureswari* temple is just on

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the corner between the narrator's own house and Subba Chetty's shop on the Karwar Road. Like other villages of India, Kanthapura too has its superstitions. It believes in a number of gods and goddesses. The goddess Kanchamma, whose temple is on the Kanchamma hill, is the presiding deity of the village. It is she who protects the villagers from famine and disease. It is she who saves them from Cholera and Small pox.

The Skeffington Coffee estate is a huge Coffee plantation which stretched all over the hills and valleys around Kanthapura. It is difficult to give an idea of its vastness. Its founder owner was an Englishman who was known as the "Hunter Sahib" as he used to move about with a hunter in hand, whipping his workers and that to make them work faster. By the time of the present story, he was dead, and his place had been taken by his young nephew.

The Skeffington Coffee estate is the symbol of Imperialist British rulers who exploited Indians in various ways. The whole economy of Kanthapura is depended on farming, but it is quite in difficulties and unprofitable because of taxpaying rule of the British government.

### **THE VILLAGE AND VILLAGE LIFE IN THE NOVEL *FAKIRA***

The village Wategaon in the novel, *Fakira* is a small village like Kanthapura. The village is in the district of Sangali in Maharashtra. The village is beside the Warna and Krushna River. The two sides of the village are covered by the Sahyadri mountain rows. The cultivation of farming is in well condition because of ample water supply from the river and good fertilizing quality of the soil. There is another village named Shigaon beside Wategaon. The activities in the village Shigaon helped to develop the theme of freedom fighting. The Village Shigaon is four to five km far from the Wategaon village. The joining road of these two villages is through trees and farm. There is no electric supply in the village. It is not easy to go anywhere during the night time.

There are near about twelve hundred houses in the village. It also has different quarters like other villages of the country. Caste system is one of the aspects of social structure of the village. At the outset of the village there are big quarters of Kulkarni and Patil who are the main people in the village. These people used to look after the village welfare as they were appointed by the British authorities. The other quarters in the village are according to occupations and economic classifications. Such as Potters quarters' (Kumbhar Wada) who make the earthen pots. In front of the Potters' quarter, there is a quarter of Carpenters (Sutar Wada). They make house furniture and wooden equipments required for farming. There are two quarters, quite outside of the village. These people belong to downtrodden community. The most of the people of these quarters are farm workers. The others are involved in Broom making and Ropes. The Ropes are used in to tie the Mote, (one of the instruments which is used to draw water from the Well). These outside quarters are surrounded by the old Cactus trees and Bushes. In the village, no one knows how many people live there. It is known by everyone that these people are gazetteer securities of village and farm. In these quarters Daulati's house is more important. The other persons are Appa, Bhairu, Sawala nana and Ranoji Fakira's father.

Like Kanthapura the village Wategaon too has its religious faith and superstitions. The villagers believe that when Jogni festival takes place in the village then all disputes, diseases cures and all the problems of the village get solved. The tradition of bringing Jogni from other villages is very much interesting as it has rigid rules and regulations. One can lose one's life in bringing Jogni from other villages. In the whole process, the British authorities could not do

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anything, because Queen's Command was not to interfere in the religious things.

Near Wategaon village, there was a British Army command camp. Hundred of British Soldiers were there to keep law and order in the area. These imperialist British rulers exploited villagers in many ways. In such a village Fakira created a picture of pre- independence movement by bringing some people together, putting some kind of courage in their minds by telling them the significance and vitality of our mother land and the exploitation which was being done by the British imperialists.

### **SIMILARITIES IN THE THEME OF VILLAGE AND VILLAGE LIFE IN KANTHAPURA AND FAKIRA**

The villages Kanthapura and Wategaon presented in the novels are similar in many ways in *Kanthapura* and *Fakira* respectively. The settings in both the villages are of pre-independence Indian society. The geographical structures and the lives of the villagers, presented by the novelists Raja Rao and A.B.Sathe are realistic. In both novels the geographical structures and social structures are same and life like.

In both the novels, *Kanthapura* and *Fakira* life is of an assortment and tranquility, serenity, quietude and innocence. Along with numerous small and big grass fields, several rivers, chirping of birds, swinging of emerald trees, speaking in low voice, the tale of languishment and love towards the big and clear blue sky give a mesmerizing, captivating and bewitching effect to the villagers. The economies of the villages have banked upon their agrarian society. A majority of the people living in the Kanthapura and Wategaon have involved themselves in agriculture and associated work.

The Caste system is one of the aspects of social structure of rural society. The caste system is based on endogamy and sometimes has common economic position or linkage. It perverts from old economic classification. It is clearly shown in both the novels that the Indian caste system is the result of different caste units. There is a social stratification on rural society which gives birth to the caste system. The caste system is based on certain customs and traditions. As a result of those customs and traditions various factors are determined, which in their form determine the caste system as such is an endogamous group. In spite of different castes and creeds, the village harmony demonstrates the principle of "Unity in Diversity". Both the villages have to face the British injustices with common goals. Another problem that both the villages have to face is that the villages are caste ridden. There is no free mixing of the people even in the small and limited community of the village.

### **DIFFERENCES IN THE THEMES OF VILLAGE AND VILLAGE LIFE OF THE NOVELS, KANTHAPURA AND FAKIRA**

Themes in both the novels, *Kanthapura* and *Fakira* are similar in many ways. The common theme in both novels is of freedom fighting movement against the British Government. There are minor differences that are, the villagers of Kanthapura are more educated than the villagers in Fakira. In the village, Kanthapura there is a social discrimination but the village, Wategaon has not much social discrimination as such. Their lives are depended on each other. All are interrelated with each other.

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### **Social System:**

**Complex structure of caste division.**

**Local rituals.**

While comparing the social system of the novels *Kanthapura* and *Fakira*, we come to know that every rural social structure has certain units. These units form the social set up or social structure. These units are interrelated and through their study, it is possible to study the patterns of behavior of the society.

### **COMPLEX STRUCTURE OF CASTE DIVISION IN THE VILLAGE KANTHAPURA**

Having given an account of its topography, the novelist comes to the village itself. It has a complex structure. It has four and twenty houses in Brahmin quarter; it has a Pariah quarter too, Potters' quarters, Weavers' quarters, and a Sudra quarter. These socio- economic divisions in the village *Kanthapura* has in all 60 to 100 houses, it strikes one with its novelty. And the novelty is not an invention of the novelist; it is very much there in the land of the villages. In this way, by telling us of the various quarters into which the village is divided, the novelist has highlighted the fact that the Indian villages are caste ridden, there is no free mixing of the people even in the small and limited community of villages.

### **LOCAL RITUALS IN KANTHAPURA**

The novel, *Kanthapura* presents a number of local rituals. There is a ritual of yoking the bulls to the plough under the Rohini star. The traditional belief is that at the beginning of Kartik, Gods can be seen passing by, "blue gods and quiet and bright eyed Gods" (*Kanthapura* page no...) or to the different modes of appearing the Goddess Kanchamma. All these make up the fabric of living, of ploughing, of worshiping and sacrifice. All these become a means of establishing the atmosphere in which the villagers live, as well as a device of concretizing the point of view i.e. delineation of the character of the unsophisticated narrator who can assimilate all facts into mythical structure, for whom no fact becomes really significant unless it can be identifiable as part of a myth.

### **COMPLEX STRUCTURE OF CASTE DIVISION IN THE VILLAGE WATEGAON (FAKIRA)**

There are twelve hundred houses in the village Wategaon. The novelist himself belongs to the rural background. The author, A.B.Sathe has very closely experienced the village life and social system. The novelist has used the village life very effectively to develop the theme of villagers' freedom fighting movement against the British Colonial rule.

The structure of the village is based on the caste system. The people of working class mostly live on periphery of village and have no access to public wells. The villagers from different strata live happily in the same village as all the communities are interdependent on each other. On a few occasions there are disputes among different communities. The village of the novel, *Fakira* shows the various quarters of the community. At the entrance of the village, there are big quarters of Kulkarni and Patil who are respectable people in the village who are head of the Panchayat (the internal organization governs and determines the social and individual life of the people living in a particular village.)

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The other different quarters are according to occupations and economic classification, like Potters who make the earthen pots. In front of the Potters quarters' there is a Carpenters' quarter. Their main work is to make furniture and wooden equipments required for farming. At the outside of the village, there are two quarters which belong to downtrodden community. The British authorities had declared these communities as a band of robbers. So these communities are subject of punishments and imprisonment. The lack of educational awareness is also a major problem of these communities.

### **LOCAL RITUALS IN THE VILLAGE, WATEGAON (*FAKIRA*)**

Apart from the many caste barriers and differences, there are many observances that emphasize the unity of Wategaon. Each village recognizes a deity as the protector of the village, and villagers' unite in customary worship of this deity. In Wategaon, there is yearly Jogni festival. The Jogni festival is the procession of the two people, of village holding the coconut in their hand. When the procession goes in all parts of the village, it is believed that all diseases and problems are eradicated from the village, and spread the happiness in the village. Bringing Jogni from other village it has certain rules. It is stolen from the other village, and the person who steals is celebrated in the village.

The stealing of Jogni is not easy as it has tight security. While stealing Jogni, if the person is arrested, there is a custom to kill him. Ranoji Fakira's father is killed by Babu Khot while stealing Jogni. Various village Gods are there, they have occasional gathering and celebrations.

### **SIMILARITY IN THE SOCIAL STRUCTURE OF *KANTHAPURA* AND *FAKIRA***

Raja Rao and A.B.Sathe have used social system, to show the village and village life effectively in the novels *Kanthapura* and *Fakira* respectively. Through the study of the both villages, we come to know that the social structure in the villages of all regions in India, are almost same.

In the novels, it is clearly shown that, Indian caste system is the result of different caste units. There are social stratifications in the rural society, which gives birth to the caste system. The caste system is based on certain customs and traditions.

The novels, *Kanthapura* and *Fakira* have described in wide range the local rituals. There are Local deities in both the villages. The villagers of *Kanthapura* and *Wategaon* recognize a deity as the protector of the villages, and the villagers unite in a customary worship of this deity. Festivals such as *Kanthapureshwari's* get together, and *Jogni festival* bring the villagers together.

### **INJUSTICES DONE BY THE BRITISHERS WITH THE COMMON VILLAGERS OF *KANTHAPURA***

The theme of the British injustices done with the common villagers has been depicted skillfully by Raja Rao in *Kanthapura*. In the beginning of the novel, everything was going very happily, up to the arrest of Jayaramcharan, the Harikatha man. The Harikatha man, Jayaramcharan is arrested wrongly by the Britishers. The Harikatha he delivers, bring out negative side of the British government. The Jayaramcharan depicts Gandhi, as Ram and the British government as Rawana.

Bade Khan, the Police officer, is the symbol of British Raj in *Kanthapura*. He is very rude

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to common villagers. When Moorthy goes to meet the workers of the Coffee estate, it is he who keeps watch and rains Lathi blows on Moorthy and his supporters. He is prejudice minded towards the villagers and abuses and ill-treats them.

Skeffington coffee estate is a very large Coffee plantation beside the Kanthapura. It is owned by a white man who is popularly known as the “Hunter Sahib” because he always carries a Hunter or Whip in his hand and freely uses it on all workers of his estate. A large number of workers are needed, on the estate and they are received by his Maistri or Steward under false promises. The Coffee workers are exploited in many ways. They are made to work from early in the morning till late in the evening. There is worst kind of economic exploitation. The worst thing is that the women workers are exploited sexually.

Moorthy, the young Brahmin boy comes under the influence of Gandhi’s speeches and gives up his college career. Moorthy spreads Gandhi’s thoughts among the villagers. He advises the villagers to burn foreign cloths, and use Swadeshi (*Made in India*). Moorthy mingles with Pariah and Sudra and spins spinning wheels (Charkha).

Moorthy preaches non- violence and its importance to the common villagers. Moorthy’s increasing popularity and activities against the British government irritate and threaten the Britishers. Bade Khan, the Police officer prepare a network to arrest Moorthy. Bringing a number of police, he arrests Moorthy. The police men disturb Moorthy’s house materials. The white officer asks the police to tie Moorthy’s hands. At that time Rachanna one of the Pariah followers of Moorthy, requests the police not tie their master’s hand. On her request the British Police uses Lathi on Rachanna and others. All the police men use Lathi cruelly to disperse the crowd. The Men, Women and children are mercilessly beaten. The Women are roughly handled and dishonored. Moorthy at the British court does not get justice on their hand, he is given three month rigorous imprisonment.

Satyagraha at Baronna’s Toddy Booth was organized. The Coolies from Skeffington Coffee estate are forced to drink toddy for his profit. The owner of the Skeffington Coffee estate himself forces the Coolies to drink Toddy. The Toddy is prepared and sold by the owner of the Toddy estate. The coolies who work hard at the Coffee estate drink unwillingly Toddy, and spend all daily wages on it. And it is a direct benefit to the owner of the Coffee estate. Moorthy and Panchayat decide to prevent Coolies from drinking Toddy. Moorthy wants to educate and encourage them about the freedom fighting movement.

All the villagers march towards Baronna’s toddy Grove. As the villagers reach near the Grove, they could see the policemen on all sides. Soon the Police Inspector comes up to them and warns them that they are forbidden to march to the Grove. Moorthy and Range Gowda neglect the officer’s instruction and march in to the Grove. The policemen rush towards them and bang Lathis on their legs. The Policemen rain blows after blows on the villagers, including women and children. The novelist gives the graphic account of those tense moments in his usual inimitable rhythmic prose, “and we rush and we crawl and swaying and bending and crouching and rising, we move on and on, and the Lathis rain on us” (*Kanthapura*, page no...)

At last Rachanna, Lingayya and Siddayya are arrested and sent to jail, and others are taken away in three different directions in Lorries, and left at distant places to walk back on foot to Kanthapura.

Thereafter, the villagers of Kanthapura and Panchayat decide not to pay tax to the British government. The Panchayat has formed a parallel government. Range Gowda has been elected as

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the Patel of the people. The British authorities decide to take action against the villagers. The authorities decide to auction the villagers' land, and the units of number of White Police officers and Soldiers are called on.

The village Kanthapura is full of Policemen. The villagers decide to perform Satyanarayana Pooja, and God will be taken out in the procession. Under the procession the villagers will run to safe places to hide themselves (as it is Queen's order not to interfere in the religious matter). The procession goes well, but one of the villagers cries out "Vande Mataram". The Policemen become furious and the villagers receive Lathi blows. The Soldiers are enraged by their repeated shouts of Mahatma Gandhi Ki Jai. The villagers get dispersed on a shower of bullets.

The Whiter officer gives order of firing after seeing the hoisted Congress Flag. There are shots after shots and consequently, cries, groans and lamentation resound in the air. Numerous villagers are arrested and sentenced long imprisonment. In the jail they are tortured for refusing to salute the Union Jack so there is unbearable torturing to the common villagers of Kanthapura.

### **INJUSTICES DONE BY THE BRITISHERS WITH THE COMMON VILLAGERS OF WATEGAON (*FAKIRA*)**

The village, Wategaon is referred in the novel, *Fakira*. In the village, Wategaon there is also British oppression with the common villagers like the villagers of Kanthapura. Many occasions the common villagers have to face the British authority. The British Army Camp is posted in Wategaon. Number of white soldiers with their Horses and vehicles superwise the villagers' activities. They have their March in the village. The common villagers are treated cruelly by the British soldiers.

The British government has banned some downtrodden communities, because the government is prejudiced and has categories such communities as gangsters and robbers. Sawala nana one of the villagers of Wategaon is sentenced as an exiled, by the British Court, and lives at Belgaon. Sawala has to give attendance to the Belgaon Police station. Many common downtrodden villagers are sent to different villages and cities as prisoners by the authority. The government carries wrong impressions that these downtrodden community' people are dacoits. They rob the nearby villages, and destroy the peace of villages. The common villagers of Wategaon have to give attendance unnecessarily to Rao Saheb Patil, the new Police Patil of the village. Rao Saheb Patil is a representative of the British authority. The villagers who belong to the banned communities have to give attendance three times in a day and once at night. It is an unbearable injustice with the common villagers. Due to this harassment, many villagers have to hide themselves and run from place to place changing their identities.

Sattu Bhosale is one of the freedom fighter, who is cruelly treated by the British authority. Sattu, a young man, close friend to Fakira joins the British Army. He works in British Horse Brigade. By the dint of will, skill and power, Sattu Bhosale is well recognized in the Army. But Sattu has to face discrimination of the higher rank British officers. The white officers treat Indian soldiers like slaves. Sattu's self-esteem is hurt on many occasions. Sattu Bhosale is the representative of many Indians who service in the British government and are unhappy. Sattu gets fed up with this discrimination and resigns from the British Army.

Once, there is a drought in Wategaon and at the same time infectious diseases spread in the village. Many people die in Wategaon as well as in nearby villages. Shankarrao Patil, the

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Police Patil of the village sends letters to the British authority to help, but authority does not reply. Mr. Patil requests the government to do something for eradicating the diseases and take some actions against the Drought. The British government totally neglects their responsibility. Because of Drought and Infectious diseases people dies like creatures. Dead bodies of many are burnt at the same place without rituals. Many villagers die of starvation. Even in such conditions the British government collected Tax from the common villagers.

In the tenth chapter of the novel, *Fakira*, the Rao Saheb Patil goes to take attendance of the downtrodden people (Rao Saheb Patil is a loyal representative of the British government). He is beaten by Fakira, the protagonist of the novel to express his protest against the rigid rules of the British government. The government gets furious and sends police force to arrest Fakira and his companions. When Fakira and his companions are not located the government declares a present to the person who gives information about them. Numbers of soldiers are deputed to arrest them. The whole community of Fakira is kept behind the bar and treated in a most merciless manner. Women are dishonored and children are kept hungry for long time. Few houses are destroyed and burnt. The government appoints a special high rank white officer named John Saheb to arrest Fakira and his companions. He proves to be very cruel to the common villagers.

### ANALYSIS OF BRITISH INJUSTICES WITH THE COMMON VILLAGERS OF THE NOVELS, *KANTHAPURA* AND *FAKIRA*

The British government, its rigid and indiscriminate laws and cruel treatments given to the common villagers are depicted in vividly in the novels, *Kanthapura* by Raja Rao and in *Fakira* by A.B. Sathe. In *Kanthapura*, the white man who owns the Skeffington Coffee estate is a representative of the imperialist rulers who exploit Indians in various ways. They employ paid agents like Bhatta and the Swami to oppose the freedom fighting movement. It is the British policy to “divide and rule”. They send policeman like Bade Khan to harass the patriots and cook up false cases against them. Their treatment to the peaceful Satyagahis is extremely inhuman. All these things also exploitation happen in the novel, *Fakira*. The British Army camp at Wategaon creates an atmosphere of fear in the minds of the common villagers. The British Police do not spare even women and children, all are beaten mercilessly. Inside the jails, people are treated with great cruelty and forced to salute the Union Jack. Many of their laws, for example banning a particular downtrodden community, ban on making of the salt, are extremely painful and torturing to the poor villagers. Many Indians, who serve in the government organizations, are cruelly treated by the higher officers of the British government.

The authors have presented the theme of freedom fighting movement along with the Britishers injustices with the common villagers. The novelists, Raja Rao and A.B.Sathe have very skillfully and artistically developed the theme of freedom fighting movement.

### REACTIONS OF THE COMMON MEN AND WOMEN OF *KANTHAPURA* AGAINST THE BRITISH LAWS, UNJUST RULES AND ILL-TREATMENT

Moorthy or Moorthappa is a young man of *Kanthapura* and the protagonist of the novel. He organizes the work of Congress in the village. Congress Committee is formed to fight against the British government. Moorthy is inspired by Mahatma Gandhi advice and gives up his studies, risks the wrath of the government, and becomes a freedom fighter for the cause of motherland. Moorthy goes from door to door carrying the message of Mahatma. It is he who explains the

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economy of the Khadi and the importance of the Charkha to the ignorant and superstitious ridden women of the village, and persuades them to take to the Charkha despite, stiff opposition from all quarters. Like Gandhi, Moorthy too, undertakes a fast, organizes picketing and Satyagrahas. The court arrests and sends him to jail. Moorthy is excommunicated by Swami for his Pariah business. Moorthy preaches the common villagers brotherhood, equality, castelessness and abolition of untouchability. Moorthy takes all villagers together to fight non-violently against the Britishers. He is an ideal Gandhite.

Ratna, a young widow, is educated. She is of progressive views. She takes keen interest in the Gandhian movement, and is a source of inspiration and help to Moorthy. When Jayaramcharan, the Harikatha man is arrested, she conducts the programmes of Harikatha. She reads out the news paper, and other published material of the Congress to the Kanthapurians. When Moorthy is arrested, she carries on his work and serves as the leader. She organizes the women volunteer corps and imparts necessary training to Sevikas. She displays great deal of courage and resourcefulness in the face of government repression and Police actions.

Patel Range Gowda is the Patel of Kanthapura, and a government servant. But he too, is a Gandhi man and a staunch supporter of Moorthy. He throws all his weight and authority, in his favour and is of considerable help to Moorthy's act of organizing the Congress work in Kanthapura. Range Gowda speaks with the voice of authority and a forthrightness that no self-respecting man can withhold his co-operation. He says "if you are the son of your father stand up and do what this learned boy (Moorthy) says". Range Gowda himself proposes Moorthy for the presidentship of the village Panchayat. Range Gowda resigns from his post of Patelship, when the British injustices to the common villagers increase.

Sankar, the advocate, is also a staunch follower of Mahatma Gandhi. He believes in his principles of truth and non-violence and tries to follow in his footsteps. He is a true patriot and does his best for the cause of freedom. He wears Khadi, and does not go to functions where people come wearing dresses made of foreign cloth. When Gandhi is arrested and sent to jail, he observes fast, because like Gandhi he believes that fasting is a means of self-purification. It gives spiritual strength and illumination. Sankar is not afraid of the government, and takes up the defence of Moorthy when he is arrested and tried in the court.

Rangamma is one of the educated women in the village. She reads the news paper and keeps herself and others informed with the day-to-day development elsewhere. She is of a great help to Moorthy in organizing the Congress work in the village. She is a lady of enlightened views and actively involved in the freedom struggle movement.

### **REACTIONS OF THE COMMON MEN AND WOMEN OF WATEGAON (FAKIRA) AGAINST THE BRITISH LAWS, UNJUST RULES AND ILL-TREATMENT**

Fakira is a young man of the village of Wategaon and the protagonist of the novel, *Fakira*. He fights against the British government rigorously. At the age of ten, Fakira with his friends goes to see the British army camp. Fakira comes to know, how wrongly British soldiers treat common villagers with prejudices and injustices. He denies to see the army camp, because he realizes the pitiful conditions of the common villagers.

Sawala is one of the victims of the British unjust rules and laws. Sawala is excommunicated and sentenced by the British Court and put into the imprisonment of Belgaon. The British government declares Sawala and many people like him as robbers and dacoits bring

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Ban on the downtrodden communities. It is unjust and unbearable to the common villagers. Fakira, Shankarrao Patil and Pant raise voice against injustices and get Sawala relieved from the imprisonment.

The British government appoints Rao Saheb Patil as a new Police Patil of the village. He takes attendance of the common villagers, three times in a day and once at night. It is against the freedom of the common villagers. Fakira and his companions protest against it. They beat Rao Saheb Patil at night. They assert their non-co operation movement against the Britishers.

Once in a summer there is a drought in the village and at the same time infectious diseases spread in the village. The British government is asked for the necessary help but no help is extended to the common villagers. The villagers die to the lack of food and infectious diseases. All common villagers get fed up with the infectious diseases and lack of food. Fakira and his companions decide to loot Mathakari's Wada (Mathakari, one of the government representatives collecting taxes from nearby villages in the form of grains.). Fakira loots the Mathakari Wada and distributes grains to the common villagers.

The British government could not bear the deed of the common villagers and sends the police force to arrest Fakira and his companions. To teach the lesson to the British government, Fakira with his companions loot the British Treasury of fifty thousand rupees. All money is distributed to the common villagers. In this way, Fakira fights against the British authority. The British authority gets fed up with Fakira and declares the prize to arrest him.

Sattu Bhosale, ex-British army person has formed his own government to fight against the British authority. Fakira helps Sattu Bhosale to fight against the Britishers. Fakira and Sattu Bhosale plan to attack the British army camp, but could not attack because of the lack man power.

Shankarrao Patil is the Police Patil of the village. He is the representative of the British authority, but works for the welfare of the common villagers. We can compare this character with Range Gowda, the Patel of the village, Kanthapura. Shankarrao Patil is great supporter of Fakira. Shankarrao Patil raises voice against the British government unjust rules and laws. He fights non-violently with the British authority. Shankarrao Patil forces the British government to cancel Sawala's imprisonment from Belgaon. The British authority forces Shankarrao Patil to resign from his post, because of his supporter to the common villagers who are against the British authority. Shankarrao Patil requests John Saheb, the high rank army officer to release the common villagers, but could not succeed.

Vishnu Pant Kulkarni the head of the Panchayat, one of the representatives of the British government whose work is the same like Shankarrao Patil. Shankarrao Patil and Vishnu Pant help each other and work against the British government. Vishnu Pant keeps control on Rao Saheb Patil, Police Patil of the village who is loyal to the British government. Vishnu Pant visits the families of the freedom fighters and gives moral support to them.

Sattu Bhosale is an ex-army person, rebels against the British army. He is always treated with bad manners by the high rank British officers. He raises voice against the injustices done on him and resigns from the Army. He forms his own government in the area and fights against the Britishers. He teaches the lessons to the person who are loyal to the British government. He troubles and fights with many British officers. Fakira and Sattu Bhosale plan to attack the British army camp but could not succeed due to the lack of man power. Sattu Bhosale dies in the firing of British police.

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Sadhu, Fakira's brother, Bali, Mura, Keru, Sawala nana, Tayanu, Kesu, Sukana and Bhana are the companions of Fakira. All of them fight bravely with the British government. These brave men looted the British Treasury twice and distributed Money and Grain to the common villagers. At last, they have to surrender to John Saheb, high rank British officer.

### **DESCRIPTION OF THE FREEDOM FIGHTING MOVEMENT IN THE NOVELS, KANTHAPURA AND FAKIRA**

The novels, *Kanthapura* and *Fakira* are the best examples of freedom fighting movement against the British government. In both the novels, Men, Women, Children, an old persons raise voice and actions against the Britishers. All these freedom fighters have to suffer the torturing of police. Many women are dishonored, children are kept hungry for long time. The novels *Kanthapura* and *Fakira* present different of fighting ways against the British authority. The common villagers of *Kanthapura* fight non -violently against the Britishers. They follow the path of Gandhian Ideology. The villagers of *Wategaon* presented in the novel *Fakira* fight violently against the British authority. They loot the British Treasury twice and shake the British government.

### **CONCLUSION**

While studying the novels, *Kanthapura* by Raja Rao, and *Fakira* by A.B.Sathe, comparatively, we come to know the theme of novels which is freedom fighting movement against the British Government. The authors have very skillfully and extensively depicted the theme of 'freedom fighting movement' taking place at village level. Both novelists belong to the rural background so they could portray pre- independent Indian village life, customs and tradition, social structure realistically. The protagonist, Moorthy from the novel, *Kanthapura* and Fakira from novel, *Fakira* are social reformers too, as they try their level best to bring social equality among their people. Both the novels give believable information about the freedom fighting movement, the villagers, their aspirations and protest against the unjust, rigid, and torturing of the British authorities.

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